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OUR WESTERN CORRESPONDENCE.

Eighteen years ago I drove my horse on the east bank of the Mississippi for a distance of seventy miles above St. Anthony. The road passed near the river, over a somewhat sandy prairie, stretching about ten miles to the right, while to the left the timber in most places came quite down to the stream, and extended back from it a distance of forty or fifty miles. The land on the east side of the river was then open to settlement, and here and there, with long distances between, the cabins of white men made their appearance. But the Indians were then much more numerous in this region than the whites, and I shall never forget the little fright I experienced as a body of them came up suddenly behind me, and startled me from the slumber in which I was indulging, while my horse was grazing on the broad prairie, with no human habitation within several miles.

After a lapse of eighteen years, I have again visited this region; and although its improvement has been less rapid than in some other parts of Minnesota, a railroad extends to Sauk Rapids, some sixty-five miles above St. Anthony, along which villages have sprung up, as well as on the west bank of the Mississippi, some two or three miles from the railroad. At the mouth of Rum River, where when I first crossed it were only three or four houses, is now a pleasant village, of some fifteen hundred inhabitants, called Anoka. Some twenty miles above here, on the west side of the Mississippi, and on a beautiful prairie lying between it and the "Big Woods," is Monticello, a place which still has plenty of room for growth, without extending beyond its original dimensions. About twenty miles further up the river, on the same side, is St. Cloud, the largest place in Northern Minnesota, containing some four or five thousand people. Six miles above here, on the other side, is Sauk Rapids, the present terminus of one branch of the Northern Pacific Railroad. It is also at the head of navigation on the Mississippi for boats above the Falls of St. Anthony. Formerly they were run between these places, but since the building of the railroad, have been withdrawn.

St. Cloud and Sauk Rapids are the places where emigrants leave the public conveyances to make their way, as best they can, into the great North West beyond. Settlements extend for two or three hundred miles from these places. Indeed the settlement of half-breeds at Pembina, on the Red River, in North Western Minnesota, is probably the oldest in the State, having existed before the now flourishing cities of southern Minnesota had a "local habitation or a name." The supplies for the Pembina settlement were formerly obtained from the Hudson's Bay Company; but for twenty years past a delegation has annually visited St. Paul, bringing down on their ironless carts, drawn by a single ox, Buffalo Robes, Pemican, etc., and taking back in exchange, some of the comforts, if not the luxuries of modern civilization.

Of the places above St. Anthony which I have named, only Anoka and Monticello were visited by me on behalf of the Peace Cause. A Sabbath was spent in each, and this cause presented in several churches, with the kind co-operation of all the pastors, and encouraging responses from the people. At the former place I met, (as I do in almost every place), one of the victims of the wicked Southern rebellion. He had lost both his eyesight and sense of smell in the army, and will be a sufferer through life. He had seen enough of war, and readily became a member of a society to prevent it; nor is he the only soldier who is interested in our cause. In almost every place I find more or less of them deprecating war, and ready to unite with us for its prevention. While this is the case, I am sorry to say that I also find some who have acquired

a taste of blood, and a thirst for glory, by being in the army, and who would hail another war with delight. So true it is, that taking life even in a just cause hardens men's hearts, and that one war always has a tendency to produce another.

The two weeks succeeding my visit to Anoka and Monticello were spent in St. Paul, the capital and largest city of Minnesota. I had not time to make a thorough effort there, but presented the Peace cause in four of the churches, and received cash and pledges to the amount of one hundred and fifty dollars, leaving a lady who is soon to labor for the cause in another State, to prosecute the work.

During my stay in St. Paul, I had a very pleasant interview with the Hon. William R. Marshall, Governor of Minnesota, who, although he had been an officer in the army, very kindly added his name to a commendation of our cause. I also had an agreeable chat with Gen. John G. Sanborn, who was a member of the Peace Commission to the Indians on the western plains in 1867. He stated decidedly his opinion, that wars with the Indians are unnecessary, resulting from aggressions on the part of the whites, and that a little expended in kindness to them would obviate the necessity of expending much for their chastisement.

On the evening before leaving St. Paul, I attended a meeting of philanthropic citizens, to form a "Society for the prevention of cruelty to animals," and heard expressions of kindness which strengthened my convictions that man is not the incorrigible savage that some would have us believe. The object of these gentlemen is similar to ours, only they would prevent cruelty to animals, and we cruelty to men. While heartily approving the design of the proposed society, I could not help revolving the inquiry, "How much better is a man than a sheep."

The Sabbath after leaving St. Paul was spent with a new agent at Owatonna, in the southern part of Minnesota. Here for the first time since I have been in the work, owing to previous arrangements, we had a little difficulty in procuring a house for our union meeting; but, determined not to be foiled, we arranged to speak in the open air on Sabbath afternoon.

Leaving my fellow-laborer to canvass the place, I passed over the southern boundary of Minnesota on Monday, well satisfied with my two months' sojourn in that State. I had not only found many friends of the Peace cause there, but acquired a stock of health and energy for my work in a less invigorating climate. If I could stay there permanently, I should perhaps live longer. To invalids, and especially to consumptives, *if their disease is not too far advanced*, I would say, go to Minnesota, go there to stay if possible, and go there to do good. L.

PEACE AT THE WEST.

I have just returned from making ten lectures on Peace in the State of Iowa. It may interest your readers to know how the cause, and its advocates are received in different parts of the country.

I attended the yearly meeting of Friends in Iowa, held at Oskaloosa. This yearly meeting has eight thousand members, and embraces all the Quakers (Orthodox) in Iowa and Minnesota. At this meeting a deep interest was manifested on the subject of peace. The object of the conference was to attend to the affairs of the church; but this church makes the subject of peace, (when will other churches do the same?) a part of its business. So an evening was set apart for the consideration of this subject. At this meeting your correspondent addressed an audience of about 800 for an hour, followed by remarks from others interest-

d. The yearly meeting made an appropriation of \$400 to aid the Peace Association of Friends in America, in carrying on its work. I also organized a State Peace Association of Friends in Iowa, as an auxiliary to the Peace Association of Friends in America. Of this, Elias Jessup was appointed the general agent, with instructions to lecture and organize auxiliaries wherever he could in the State. There are many strong men belonging to Iowa Yearly Meeting; and although the two Yearly Meetings of Friends in Indiana have nearly thirty thousand members, I doubt whether they could start more talent for lecturing on peace than this young State of Iowa.

Besides the meeting at the Quaker church, we had the opportunity of presenting the subject to a large audience in the Methodist church in Oskaloosa. This meeting was opened with prayer by Rev. Mr. McAyael of the Presbyterian church. Rarely have we felt more sensible that the Lord is with them that labor for Him, than we did for an hour and a half that evening, as we plead the cause of peace, starting with the text, "For except ye forgive men their trespasses, neither will your Father forgive your trespasses." Rev. Mr. McAyael followed with brief remarks, saying, "we have probably all felt and thought to-night as we never felt and thought before on this subject." He admitted that the "arguments were fair, reasonable and conclusive. The only question that can any way at all be entertained by a Christian, is absolute self-defence." There seemed to be a deep feeling of solemnity remaining in the minds of the hearers as they went away from this meeting; and your humble servant "thanked God and took courage."

The Oskaloosa Herald, edited by Capt. Hunter, in speaking of the yearly meeting, says, "Among the most interesting exercises of the meeting were the lectures on peace. If the people can be educated up to the New Testament standard, (and there is no reason why they may not be), wars and fightings will cease from among us." This remark from the able and experienced Capt. Hunter is very significant.

But I am growing tedious. My next lecture was to a small audience in the Old Zion M. E. church, in the city of Burlington, Rev. Mr. McDonald, pastor. He was very kind in giving us the use of his house; but I was unable to discover that he felt any interest whatever in our cause. The people, as a rule, are like their pastor; they were here.

The next night at Mount Pleasant, upon short notice, we had a respectable audience in Saunders' Hall. There is a strong element in favor of peace at this beautiful city. The young people showed their appreciation of the lecture by giving the lecturer a nice serenade at the house of T. H.

At Ottumwa we addressed what we took to be an audience composed entirely of substantial citizens, as there were other things going on to attract the floating classes. The Presbyterian pastor, at whose church we spoke, was kind and seemed interested. Several other ministers present gave no expression; as we started early the next morning for Des Moines, we had no opportunity to learn of the interest or want of interest.

We left Ottumwa, which is seventy-five miles west of the Mississippi, in the morning, and arrived at Des Moines, one hundred and sixty-two miles west of the Mississippi, in the afternoon.

We were met at the depot by the Hon. J. Cattell, who escorted us to his house, where we had a pleasant home during our stay at the capital. Senator Cattell is a strong peace man, of a thorough dye, who does not believe in Christians killing each other even at the sound of the idolatrous word *government*. His mother was a Quakeress. Would that more senators had Quaker mothers! There would doubtless be fewer wars. Our meeting at the M. E.

church, from some adverse circumstances, was rather small; but realizing that some of the State officers were present, and that the editor of the State Register sat with pencil in hand to get what he could for publication, we talked, or tried to do so, as though all the world were before us, and with some appreciation of the thought, that perhaps the life of *humans* yet unborn may depend upon influences now put in motion, we spoke as though all the Eternal powers were endorsing what we said. The Register closed a long editorial by saying, "Let us have peace, was the hope and wish of all present." We lectured again at Des Moines on Sabbath afternoon on the "Gospel against War," in the Congregational church.

Our next lecture was in the Metropolitan Hall in Iowa city. The State University is situated here, and consequently makes Iowa City the most intellectual place in the State. Judge Wright, of Des Moines, who is one of the Supreme Judges of Iowa, was at the University lecturing to the law Class. Having met him at Des Moines, he gave the lecturer a very complimentary introduction to the people.

This introduction gave us one of the finest audiences ever addressed. After an opening prayer by President Black, we had good liberty to speak boldly on this important subject. As we passed among the people the next day, all seemed to be interested in the good work. If so much interest is taken with such feeble efforts, what would it be if the cause had the aid of strong and experienced men, who could command the ears of the people? May the Lord send more laborers into this field. At West Branch a good audience, and at Springdale a crowded house closed our ten lectures in Iowa, and closed our first visit west of the Mississippi.

W. G. H.

New Vienna, O., Oct. 8. 1869.

N. B. The Quaker church appropriates \$5,000 to the use of its Peace Association this year, besides sending out agents to lecture and collect funds that they more widely spread the doctrine.

[We are glad to find Mr. H., for some time employed by our Society, but now by the Friends' Peace Association, doing so good service for our cause. A Quaker himself, he will have a fine field for his talents, zeal and eloquence in rousing his brethren to fulfil their mission as leaders to all other Christian denominations in this cause.—Ed.]

NOTICES OF PUBLICATIONS.

THE CIVIL OBLIGATIONS OF CHRISTIANS. *Scatter thou the people that delight in war.* DAVID. *Blessed are the peacemakers, for they shall be called the children of God.* JESUS. — BY JOHN T. WALSH. New Berne, N. C. 8 vo. 21 pp.

This pamphlet, issued soon after our rebellion, is remarkable as a calm and forcible enunciation of views that would, if seasonably put in practice, forestal alike war and rebellion. Nothing else ever will or can insure us against either of these terrible evils; and hence we welcome, with much pleasure and hope, the diffusion of such views as these especially at the South. Had they prevailed there to any considerable extent in season, the late rebellion could never have come. God give the author, and others like-minded at the South, courage and patience in diffusing such principles.

We quote a general resume of the argument: —

"3. *The government of the world was designed by the Creator to be THEOCRATIC; but, after the Fall, he allowed the nations to organize PROVISIONAL governments, which in his providence, were designed to protect the right, and to punish the wrong; that he has given to the nations the basis of civil and criminal law in the Mosaic Code; that this code, in fact, is the foundation of every highly civilized government in the world; and that as, the Mosaic economy was typical of Christianity, and passed away at the first advent of Christ, so will the pro*